

Methods to Go From the Ground to the Sky

Why have you come to this bhatthi? In order to practise remaining bodiless whilst being in the body. You should have this stage from the moment that you put your foot here. You need to have practice and attention in order to fulfill the aim that you keep. BapDada calls each of you to do something new. The half-kumars have especially been called here to make them come down the wrong ladder of the household that they have set up. And having come down the wrong ladder, what do you have to climb? From the earth to the sky, and then from the sky to the earth. You have been called here to make you ignorant of the little knowledge of the wrong ladder that still remains, and to give you the recognition of the true knowledge and to make you the embodiment of knowledge. First, you have to come down and then you have to climb up. Not until you have completely come down are you able to climb up. Are you ready to make yourself come down in all aspects? You have to come down such a big ladder. How tall is the wrong ladder? According to the effort you have made up to now, do you think that you have completely come down the ladder? Or, are you still coming down? When you have descended it completely, you will not take long to climb up. However, whilst coming down, you stop somewhere or the other. So, now do you understand why you have been called here? You have to completely come down the wrong ladder that you have been climbing in sixty-three births. Then you also have to climb up. Is it easy to come down or to go up? Is it easy to come down, or is it difficult even to come down? Is the effort you are making at present to come down and then go up, or is it just to go up? You are finishing something and you are creating something. You are doing both tasks, are you not? Do you know which is the last rung you have to come down? To renounce the awareness of your body. When you remove the clothes from your body, you remove them so easily. In the same way, you should be able to easily remove the costume of this body, and also be able to adopt it easily at the right time. Some of you still have to learn this practice fully. Why are some of you not able to break your body consciousness? Why does the costume of the body not come off easily? Those who have tight clothes are not able to take them off. This is the same. If this costume which is the body is stuck to any sanskar, that is, if it is tight, it does not come off. Otherwise, it is easy to come down and go up. That is, to shed the costume and to wear it again is very easy just as it is easy to take off and put on physical clothes. You have to see which sanskar the costume of the body is attached to. When you become detached from all sanskars your stage will become unique. This is why BapDada explains many times: Remain easy in everything. When you remain easy in everything, all tasks become easy. When you make yourself tight, there is tightness in the task also. In fact, those who have been engrossed in making effort for all this time should have that detachment in their task anyway. Now, in this bhatthi, you have to finish the tightness and come down the rungs of the wrong ladder that still remain and also go up in a lift. But what will you have to do in order to sit in the lift? Who can sit in a lift? The worthy children of the world are the elevated gift for the Father. So, in order to go up in a lift, you have to become a gift for the Father, and then you also have to give what you have as a gift. You will have to give a gift as well as becoming a gift for the Father, for only then can you sit in the lift. Do you understand? Now, check if you have carried out both tasks, that is, whether you have given a gift and you have become a gift. A gift is looked after very carefully. A gift is decorated and placed in a show-case. As is the gift, so accordingly it is placed at the front of the show-case. Each of you must also make yourself into such a gift that you receive a lift and you are also placed in front of everyone in the show-case of the world. So, in order to be placed in a show-case in front of everyone, the half-kumars will especially have to pay attention to two things. What is the speciality of anything that is placed in a show-case? One is that it is attractive and secondly, it is active. So you have to make yourself attractive and also become active. The half-kumars especially have to fill themselves with these two things. If you have both these virtues, then nothing else will remain. In some cases, it is seen that there is a weakness in being active, and so, in this bhatthi, what will you especially stamp yourself with? You heard these two words: attractive and active. If you stamp yourself with these, your activity will have changed. The more firmly you apply this stamp before you go, the more strongly visible will be the change in your activity. If the stamp is not so firm, then no change will be visible in your activity. You heard that to come to a bhatthi means to change both your form and your colour.

When something is placed in a bhatthi, all its weaknesses melt away. You have to take with you your original form and your original task. Which form is that? What will you change? At present, you continue to change your colours, but then you will be coloured with one fast colour that cannot be coloured by any other colour; it cannot be removed by anyone; it cannot fade away, nor can it be coloured by any other colour. You have to be active in everything. You have to remain ever-ready, at any time for any service. When a task comes up, those who are active are quickly able to understand that task and attain success. Those who are not active first keep on thinking about the task. They will waste their time thinking about it. They will not attain success either. To be active means to be ever-ready. They will be able to recognise each task. They will be able to involve themselves in that and also attain success. They will have all three things. Those who have heaviness are not called active. Those who are heavy in their effort or in their sanskars are not called active. Those who are active are ever-ready and easy. When you yourself become easy, all tasks become easy and the effort also becomes easy. When you yourself do not become easy, neither does effort nor service become easy. You then have to face difficulties. Service is not difficult, but your sanskars and your weaknesses are visible in the form of a difficulty. Effort is not difficult either. Your weaknesses make it difficult. Otherwise, why do some feel it to be easy and others feel it to be difficult? If it were difficult, then everyone would find everything difficult. But why do some find something difficult and others find the same thing easy? Your own weaknesses come in the form of a difficulty. This is why you have to imbibe these two aspects. You will only be able to become attractive when you have specialities in yourself. In order to become attractive (akarshit), you will also have to become cheerful (harshit). To be cheerful means to swing in supersensuous joy. You have to remain cheerful by churning knowledge. To experience the avyakt stage and to swing in supersensuous joy is called being cheerful. You have to remain cheerful in mind and body. Those who remain cheerful in this way attract others. You must not be dependent on nature or Maya, but you should control both. Because you are dependent (adheen), you lose your rights (adhikar). So you must not be dependent. You have to control them, then you will claim your rights, and the more you claim your rights, the more you will receive respect from nature and people. So in order to make them give respect, what will you have to do? You have to stop being dependent, and maintain your own right. By maintaining your right, you will become one who has all rights. However, you renounce your rights and therefore, you become dependent. You become dependent on little things. You become dependent on your own creation. Of course you have lokik children, but you become dependent on your own creation of thoughts. Just as you become dependent on your lokik creation, in the same way, you have now become dependent on the creation of your thoughts. You even become dependent on your creation of the physical senses. By being dependent, you lose your birthright. So as soon as you become a child, you become one who has all rights. People speak of the birthright of happiness, peace and purity. Ask yourself whether you have become a child and claimed the right to purity, peace and happiness. If you renounce your right, you become dependent on one thing or another. So, now stop being dependent and claim your birthright. You ask when your influence will spread. Why are you not able to spread your influence at present? What is the reason for that? You yourselves become impressed by many things, and so how can those who are impressed create an impression on others? If you wish to create an impression, you must not be impressed by anything. You can judge from your activity how long it will take to create an impression.

BapDada's love for the children is that He decorates you and places you in a show-case in front of the world. When you become complete and are placed in a show-case, that is, when you come in front of the world, you will be decorated so much. You must not decorate yourself with the decorations of satyug now. You have to imbibe the jewellery of virtues. In satyug, you will live with a lokik father, not with the Parlokik. You only receive such a fortune once in the entire kalpa. Achcha.

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